* 539 /372 cont./
Yúpuri Baúro began to vomit, and where the vomit of Yúpuri Baúro fell, a tobacco bush came up. And that is how the Tukano /Tucano/ obtained the seed of tobacco again.

The next day Uaí Majsé arrived at Diawí. He entered the maloca and asked Yúpuri Baúro: "What is new, Yúpuri Baúro?" Then Yúpuri Baúro answered him: "Hello." Yúpuri Baúro offered his hand to greet Uaí Majsé and offered him a seat so that he could sit in front of him. Then Uaí Majsé said: "Yesterday I sent you coca and tobacco." Then Yúpuri Baúro said: "Yes, I received them." Then Uaí Majsé said: "Pareroangó stole the coca seed from me." Then Yúpuri Baúro said: "I did not accept that stolen coca seed. That seed will be for her." Uaí Majsé disappeared as soon as he heard this. That is why the Yepá Bajuári Majsá remained without the coca seed. But Pareroangó gave the coca seed to her brother, and that is why all of the other Yepá Majsá, except Yepá Bajuári Majsá, have eaten coca since then.

Then Yepá Huáke gave Yúpuri Baúri two gourds, one was full of manioc starch and the other was full of corn starch. And from then on the Yepá Bajuári Majsá did not eat coca, but instead ate the starch of manioc and corn. But /373/ when the Yepá Bajuári Majsá invited the rest of the Yepá Majsá, then the other Yepá Majsá were not accustomed to eating manioc starch and corn starch. Then a Baré chief once gave coca seed to Yepára Oakajpeá so that it might be planted. Yepára Oakajpeá planted that coca, but no Yepá Bajuári Majsá would eat that coca. That coca was eaten only by the other Yepá Majsá when they came to the fiestas of the Yepá Bajuári Majsá. And it is only a short time ago that the Yepá Bajuári Majsá really began to eat coca. And before only the wise old people could really eat coca, but now any fool eats coca. [276]

Bibliography Consulted

113

Fulop, Marcos, "Aspectos de la Cultura Tukana: Cosmogonía /Aspects of Tucano Culture: Cosmogony/," Revista

*539
[826]

/113 cont./ the feet are of a lighter color than the other parts of the body.

All the people, whites and Tukano, who were grouped together, began their return to Diaojpekodijtára and became separated on the march. To the right marched the Tukano with Yúpuri Baúro as their chief, and to the left were all the whites, who were led by Alemán. Among the Tukano went Yepára Dujuſo, and among the whites went the old lady, who is named Númio Paraméo in Tukano. And Yepá Huáke made them enter Diaojpekowſ again. And Yepá Huáke performed a miracle, and in a gourd /Spanish totuma, Crescentia/ he produced coca already ground and mixed with ash (21),

•[276]

21. The ash of the burned dried leaf is an ingredient in the elaboration of coca by the Tukano Indian.

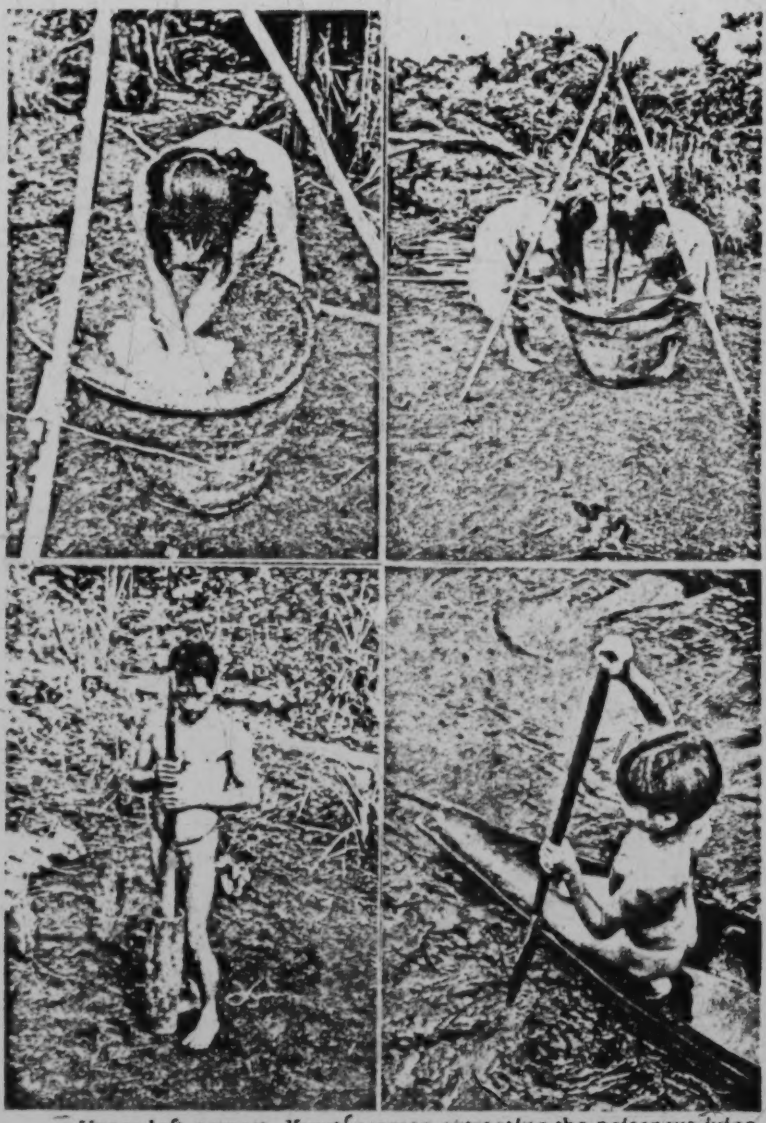
and he also produced tobacco, and also produced a small cigar /Spanish tabaquito/ which is smoked through the nose and which is called Uejisé in Tukano. And in with this /114/ coca there were gūſos and serpents and spiders and all the wild beasts and animals of the world. And Yepá Huáke ordered Yúpuri Baúro to eat some of this coca. And Yúpuri Baúro was very afraid of this coca full of animals. And then Yepá Huáke ordered the Alemanes to eat some of this coca, and they would not eat either, from pure fear of the animals that were in that coca. And then Yepá Huáke ordered all the animals that were in the gourd with coca to eat the coca, and the animals ate it; that is why the animals never die, but instead only change skins and hides. And then Yepá Huáke said to Yúpuri Baúro: "Because you did not eat any of this coca, you are going to die" (22).

22. Will not be immortal.

252
417
516
291
285

142
291
412
415
276
302
516
←

501
291
302
516
→



Upper left corner: Yurutí woman extracting the poisonous juice and the starch from the grated bitter yuca.

Upper right corner: Two Yurutí women performing the same operation.

Lower left corner: Tukano man pounding coca roasted at the fire.

Lower right corner: Tukano boy rowing. Note the typical position in which he is seated.

(Photos by M. Pulop.)